

Rev d Lowell

## BOSTON RECORDER.

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Vol. XVII....No. 25.

WEDNESDAY, JUNE 26, 1832.

Whole No. 863.

## RELIGIOUS.

## EDWARDS ON REVIVALS.

THEOLOGICAL WORKS.  
HOLY WORDS, 7 vols.; Taylor's do & 5; Macmillan's do 2 vols.; Fox's *Apostolical Doctrines*, 1 v.; Miller's do 10 vols.; Watt's *Works*, 10 vols.; Milner's *Life and Death of Jesus Christ*, 1 v.; *Life and Death of the Saviour*, 1 v.; *Life and Death of the Prophets*, 1 v.; *Life and Death of the Apostles*, 1 v.; *Life and Death of the Evangelists*, 1 v.; *Life and Death of the Fathers*, 2 vols.; *Life and Death of the Doctors*, 2 vols.; *Life and Death of the Saints*, 2 vols.; *Bucks' Religious Anecdotes*, 1 v.; *Lifelong Tales*, 1 v.; *Saints' Lives*, 1 v.; *Attributed to St. Paul*, 1 v.; *The Virgin Mary*, 1 v.; *St. Peter*, 1 v.; *Campbell's Works*, 1 v.; *Blair's Sermons*, 3 vols.; *Lindsey's Sermons*, 1 v.; *Community of Human Nature*, 1 v.; *Albion's New Testament*, 1 v.; *Fox's Book of Martyrs*, 1 v.; *Introduction to the Life and Teachings of Christ*, 1 v.; *Life and Death of Jesus Christ*, 1 v.; *Life and Death of the Saviour*, 1 v.; *Life and Death of Jesus Christ*, 2 vols.; *Jahn's Introduction to the New Testament*, 1 v.; *Loyola's *Confession**, 1 v.; *Gascons Collections*, 1 v.; *Wealey's Testimony*, 1 v.; *Faxton's Illustrations of Scripture*, 1 v.; *Great Gospels*, 1 v.; *Matthew's Lecture on Ecclesiastes*, 1 v.; *Salter's Lecture on Ecclesiastes*, 1 v.; *Ward's Works*, 1 v.; *WILLIAM HYDE & CO., Publishers*.

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REVIEWS OF REY. ANDREW FULLER.

EDWARD'S have in press, a complete work, Andrew Fuller, with a Memoir of his Life, by Dr. Carter &amp; Hender.

REVIEWS OF REY. ANDREW FULLER.

Last fall the Unfor questions were taken up systematically, and every Saturday evening the teachers were assembled for the purpose of examining the lesson for the next day. The superintendent on these occasions put questions to the teachers on every verse, and all, being in a small room, would converse familiarly. When the teachers did not all attend, printed notices of invitation were sent to them. On these occasions it was a uniform practice to bring the whole sum and substance of the lessons to bear upon the single point of the immediate reconciliation of the pupils to God. When the protracted meeting commenced, the children were at once strongly influenced, and many of them, as we hope gave their hearts to the Saviour. Their future conduct and course of life must, of course, prove to human view whether they are really converted to the truth or not. There are, however, now about 40 persons under 15 years of age, of whom it is believed that they are born of the Spirit, and they are now as a class receiving instruction which it is hoped may lead them on both to know themselves, and also to show, by holy and exemplary lives, that they are new creatures in Christ. [S. S. Journal.]

## LATEST FROM BURMAH.

*Extract of a letter to the Rev. Dr. Storer, from the Rev. J. Taylor Jones, Missionary to Burma.*

One year ago my readers in India being now converted, I shall send you three reflections on its operations which naturally suggest themselves to one on the ground.

1. Much has been accomplished. Three new Missionaries have been acquiring the language of millions. Cobham has translated the first portion of his New Testament into the Burmese; Mr. Wickliffe and no other. When Wickliffe trembled, Cobham bade him of good cheer; and when he died, Cobham at great expense multiplied manuscript copies of his works, and diffused them as widely as possible—when Wickliffe died to satisfy the indignation of an ambitious Hierarch. Cobham labored unceasingly to diffuse the doctrines of Wickliffe, the father of the Reformation—those doctrines which were identical with the Word of God; and when he was seized and brought to the stake—when the faggots were placed around him, and the flames ascended, he cried out to the assembled multitude, "Read the Word of God—read the Word of God—read the Word of God!"

Both Judges and Wade have respectively made two tours among the Karen, and had the privilege of forming about 40 of them into a Christian Church. Be J. has been carrying on the work of translation and has distributed 10,000 Tracts, and has made a large number of persons to the church of our Master. Narmer, who has been ill, has died.

Mr. Bickersteth said, that the Society had since its commencement circulated no fewer than 170,000,000 of tracts, upon an average 500,000,000 every year was the circulation. But there was a tract that circulated much more than 5,000,000, there was a tract that circulated 32,500,000 annually, and 89,000 daily, and that tract was the public press—he meant the daily public journals of the country. [Id.]

## BOSTON RECORDER.

encouragement, and joy to the Christian mind. It was impossible for him to hear without a sensible emotion the statements that were made concerning the 600 English Bibles and Testaments which had been sent to Calcutta. If he lived and were permitted to enter that city—if by God's grace mercy his health and life were sustained and preserved, he truly there would be a new link of love, and interest, and Christian application and intercession between London and the British and Foreign Bible Society, which was one of its objects in sending the Bibles to the city of Calcutta. He prayed that God might be pleased to render Calcutta a city of Christians. He prayed that the time might come when the languid Hindoo and the fierce Mahomedan might unite in the adoration of the crucified Saviour, when, by the labors of this Society, and the co-operation of different missionary institutions, and the ancient and valuable Society for the propagation of the Gospel, to whom they owed, it is remembered, the name and memory of Sward and Colopho, a great and mighty change in the present position of affairs would be accomplished. The instrument of God's will was to prove the truth or not. There are, however, now about 40 persons under 15 years of age, of whom it is believed that they are born of the Spirit, and they are now as a class receiving instruction which it is hoped may lead them on both to know themselves, and also to show, by holy and exemplary lives, that they are new creatures in Christ. [S. S. Journal.]

amounted last year to 21,924l. 10s. 8d; this year they amounted to 26,940l. 11s. 8d; being an increase of 5,061. 18s. The total amount of the receipts last year was 27,060l. 14s. 2d; this year they are 31,376l. 1d. being an increase of 4,315l. 11s. 1d. The publications issued during the year have been 196, and several thousandularies and atlases have been issued during the same period.

The Report, in detailing to the nature and character of the publications put forth by the Society, stated that they provided little books for little minds, that there were publications for youths, for adults, for mechanics, for farmers, for every class, for every age, and for both sexes. To meet a further demand which the smaller works had created, publications of greater bulk and weightier character had been selected, printed, and circulated. A separate fund had also been created which was called the circulating library fund, and where local subscriptions amounted to half the sum that was required for a moderate library, then the Society sup-

plied what was wanted for the circulation in Calcutta.

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meant the daily public journals of the country. [Id.]

Should such a step be resorted to, I hope and believe that we shall be found wanting.

The Rev. S. Kay, a Missionary from Africa, had attended a white face was to be seen save his own, where not a single female was suffered to be present; and at which every man was armed with a spear and poisoned dart; but not one Bible was to be found amongst them. Every one in that vast assemblage was furnished with a shield, which was stained with the blood of his fellow-creatures; for they had just returned from a sanguinary war, laden with spoil. He would have the meeting to judge of the difference between the aspect of that assembly and the present. There was nothing but war and in blood-stained followers; but in that assembly all was charity and peace. Before Christian Missionaries, their appearance at the Cape of Good Hope, the savages were like dogs, and were considered as verminous beings.

In a year 1816, no missionaries were permitted to preach in Cape Town, although at that very period Mahomedanism was openly tolerated. The Missionaries had now a spacious chapel in the very heart of the town, built upon the site of a Turkish mosque, which had been razed to the ground for that purpose.

As a proof of the march of truth in that colony, he would mention that, in addition to their own chapel, the Presbyterians and Independents both possessed places of worship, which were well attended.

Some years ago the natives were bearded in their appearance, and were to be seen who could read as much as read; but now the lower orders were all decently attired, and the Bible was their chief delight. On entering the college, he saw the sons of their chiefs, black boys, Greeks and Latin, and other branches of study, in a manner that would have done credit to a student in any of our universities. In the roughest parts of the colony now were to be seen those blacks, decently attired, attending the house of God, and carefully reading in their own tongue the wonderful works of God; and even beyond our colonies light had spread; where heathenism entirely reigned before, where language was unorganized, books unknown, and polygamy was almost universal, what did he now see? Mission villages rising up, constituting the nucleus of future towns and cities; the standard of the Cross erected, and groups of black men and women gathering round it; books in their own languages circulated; regular congregations collected; agriculture promoted; commerce rapidly spreading; and, what was best of all, turned from the power of Satan into God. [Id.]

JEWELRY COOPER.—The week was all sold at an early hour, but the house was so great, and who were anxious to see below, that the concert was delayed. To the third and fourth.

In cases where the candidates for College, he must also be prepared for Mathematics, Logic, Rhetoric, & Intelegence.

Editors who have copied this column are requested to notice this correction.

BOSTON RECORDER.

WEDNESDAY, JUNE 20, 1832.

UNITY OF THE CHURCH.

The Christian Church is represented in the Bible as one; and those who have the spirit of Christ feel in themselves a tendency to union with all others who may be actuated by the same spirit.

A union not only in feeling, but in faith, purpose, and action, has been recognized, in all countries and ages, as what properly belongs to a church.

The appearance of the Cholera at Quebec, and Montreal, can be easily observed, and there noting very improbable reports from the north, we learn that the Cholera has reached the Argos of the 10th, that there was a report to the contrary, and in this city this morning direct from Quebec, that it has also made its appearance in that place. One or two cases reported.

Hospital & Hospital.

In the present conquest of a great city, we believe, direction given to the Bowdoin-street direction of Mr. Mason, will be received with pleasure.

The news will be given for the Tickertown, to be had at the office of Edward & Perkins & Francis.

There will be a public lecture on the 1st of July, at 8 o'clock, in the Congregational Hall, in the city of Philadelphia.

Political and

FOR

London dates are to the 1st of June, for the resignation of the Whigs, and the

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## POETRY.

## THE PESTILENCE.

Nec requies erit nisi mali.—Lucrætius.  
The pestilence is breaking  
The Gangetic stream beside;  
The yellow sunshine wreathing,  
With death-mists o'er its tide.  
"Thus canst not live among us,  
"Oh, plague of icy breath!"  
"Our torrid sun bath flung us  
"Shields from the cold blue death."  
They are shiv'ring—they are shiv'ring—  
Beneath their torrid sun;—  
Their lips are blue and quiv'ring—  
Their heart is chill'd and done.  
The pestilence is riding,  
On Russia's icy wold;  
The snow-plumed blast bestriding,  
With more unearthly cold.  
"Thou canst not live among us,  
"Plague of the fierce sunshine!  
"Our native groves have strong us  
"To fear no cold of thine."  
They are lying—they are lying—  
On the snows they used to tread;—  
Their strength is sunk and dying—  
Their hearts are still and dead.  
The pestilence is nearing  
To England's mournful shore:  
A million ghosts appearing,  
Beckon a thousand more.  
"Thou canst not live among us,  
"Plague of the sun and snow!  
"Our healthful gales have sung us  
"A charm from deathly woe."  
They are wailing—they are wailing—  
Where healthful gales had sung—  
Where iron hearts are failing—  
Their fun'ral shrouds are flung.  
Alas! in healthful breezes,  
My brothers! hope not ye!  
Nor yet in spots where ceaseless  
The hum of men to be.  
Nor yet in hills where sweepeth  
The fresh and pleasant wond'  
Nor yet in hearts where keepeth  
Vain love his frantic guard.  
Here ye in God; and viewing—  
The serpent's brass displayed—  
Believing, mourning, suing,  
His "Plague" may yet be "stay'd."

## THE SAVIOUR.

The old man faints upon his bed,  
The young man dies with death is dead;  
In silent chambers tears descend—  
Through anguish for the parishioner friend.  
But at one death, one parting cry,  
Earth trembles, darkness fills the sky.  
The deed is done! the deed of woe!  
The King of Kings has been below:  
The Prince of Peace has trod the earth:  
The very Christ has had his birth.  
No word of old is rendered vain,  
The world's Desire is found and slain.  
Time has not had such guest as he!  
Time never more such scenes shall see!  
His words, that to the winds were worn,  
In his death, a plain lone,  
Lie rains upon the mountain shed,  
Shall run and fill an ocean bed.  
Like beams that fall, seem quenched, yet spring,  
Upward in every living thing!  
Thus shall they live, spread, breathe, and burn,  
Till time expire, and Christ return. W. Howitt.

## TEMPERANCE.

THE PAST AND THE FUTURE.  
Mr. Sullivan, in his Discourse just published, after mentioning the circumstances that led to the discovery of ardent spirits, and the probable feelings and expectations of the discoverer, says:

If it be imagined, that the office of HISTORY is to amuse the world, or to record the past, how would the world have received such tidings!

In your researches after that which should, at once, have known to be impossible, by the laws of nature, you have opened a fountain of misery which shall flow for ages. You have not contested yourself with prosing out the juices of the fruits bestowed upon you, and converting these into strong drink, which you needed not—but you have taken this strong drink, and the harvest which was given to you for food, and have drawn from these a liquid, which is not food, and which will not nourish, nor sustain your earthly frame: This liquid shall be a curse upon you and your descendants. It shall be known wherever the arts of civilization are known. You shall call it the elixir of life. You shall believe it to be nutritious to the body, and gladdening to the soul. The love of it shall grow with the use of it. It shall soothe the solitary hour, and cheer the festive board. It shall charm away your griefs, and be the cause of your rejoicings. It shall be the inducement to communion, and the bond of friendship. It shall be prized alike by the high, and the low. It shall be the joy of princes, as well as of the meanest of mortals. It shall be the stimulant to laborious toil; and the reward for labor done. It shall be bought and sold, and make the dealer therein rich. It shall yield abundant revenues to sovereigns. Hospitality shall be disdained in not offering it to the guest; and the guest shall be disgraced in not receiving it at the hand of his host.

BUT—it shall visit your limbs with palsy; it shall extinguish the pride of man; it shall make the husband hateful to the wife, and the wife loathsome to the husband; it shall annihilate the love of offspring; it shall make members of society a shame and a scandal to each other and to all among whom the drunkard shall steal from the virtuous and the honorable, their moral name, and shall make the strong and the vicious to totter along the streets of cities. It shall pervert the law of health, designed to strengthen in you the path of duty, and bind you in its iron chain. It shall disgrace the judge upon the bench; the minister in the sacred desk; and the senator in his exalted seat. It shall make your food tasteless, your mouth to burn as with a fever, and your tongue to tremble as with disease. It shall cause the benighted mother to overlay her new-born, unconscious that it dies beneath the pressure of her weight; the cravings of the infant shall make it strive to awaken her, who has passed, unheeded, to her last long sleep. The son shall hide his face, that he may not behold his father's depravity; and the father shall see the object of his fondest hopes turn to a foul and blotted carcass that hurries to the grave. It shall turn the children of men into raving maniacs; and the broken ties of blood and affection shall find no relief, but in the friendly coming of Death. As the seed which man commits to the earth, comes forth in that which he converts into spirit, so shall this product of his own invention, be as seed in his own heart, to bring forth violence, rapine and murder. It shall cause man to shun his fellow man in the solitude of the grated cell. The prisoner shall turn pale and tremble, in his loneliness, at the presence of his own thoughts; he shall come forth to die, in cold blood, by the hand of his fellow, with the spectacle of religious homage on a scaffold, and amid the gaze of curious thousands.—Poverty shall be made squallid and odious, even so, that Charity shall turn away her face in disgust. It shall corrupt the pestilence that walks, even at noon-day, in darkness, to the very vitals of the drunkard, as crows invite the far-sighted bird of prey. The consumer of wine shall be found dead in the highway, with the exhausted vessel by his side. Yes, the drunkard shall kindle a fire in his own bosom, which shall not depart from him till it is turned to ashes. The dropical drunkard shall die in his delirium, and the fluid which has gathered in his brain shall, unlike spirit, and like spirit shall burn. A feeble frame, an imbecile mind, torturing pain, and incurable madness shall be the inheritance which drunkards bequeath, to run with their blood, to innocent descendants.

The wise men, who assemble in the halls of legislation, shall be blind to this ruin, desolation and mis-

ery. Nay, they shall license the sale of this poison, and shall require of dignified magistrates to certify, how much thereof shall be sold for the "PUBLIC GOOD." This minister of woe and wretchedness shall roam over the earth at pleasure. It shall be found in every country of the Christian; it shall go into every city, into every village, and into every house. But it shall not visit the country of the heathen, nor spread wo and wretchedness among them, but by the hands of Christians!

This denunciation had been heard and understood by the Christian world, with what dismay would it have been received! Who would not have sought to know how such calamity could be averted; and by what acts of penitence and supplication to be escaped? What an epidemic was this to pervade the earth, and to be transmitted from generation to generation!

If History, in her prophetic character, foretold that which has come to pass, let us believe her, when she declares that which is to come.

The light of reason shall, at length, break upon the benighted and afflicted world. The truth shall be told. It shall be believed. The causes of calamity shall be unveiled. The friends of the human race shall speak, and be respected. Rational man shall be ashamed of his follies and his crimes; and humbled to the dust that he was so long ignorant of their origin. Governments shall be ashamed, that they so long tolerated and sustained the most costly and cruel for that man has ever encountered. Avarice itself shall be conscience stricken and penitent. The spirit of the vegetable shall no longer extract, to dishonor and afflict the human family. It shall remain where nature placed it for use, and it shall be edious in the sight of Heaven, and of Earth, to convert into poison.

History confides her sacred honour to the friends and promoters of Temperance. It depends on them, to show whether the Prophetess, who is proved to have told the mournful truth, in that which most disgraces rational man, is false and deceitful in declaring that he can, and will, rise to the rank intended for him by his CREATOR.

## PAUPERISM.

The superintendents of the poor-houses in fifty-four counties have reported this year to the Secretary of State, leaving only one county not reported, and in this is no poor-house.

From this document we learn that the whole number of paupers relieved the past year, was 15,564; of these 13,574 were county paupers, and 1,990 town paupers. The whole expense of maintaining the poor was the last year \$245,233 31 cents. Value of the labor of paupers during the year, \$12,663 26 cents; amount saved in consequence of the labor of paupers, \$17,546 74 cents; average expense of supporting a pauper over and above his earnings, \$33 29 cents per year, or 64 10 cents per week.

The estimate usually made, that nine out of ten are made poor by intemperance, is true, as we believe it is, then we have in the above extract, data for some very interesting calculations. Nine-tenths of 15,564, is 14,007. This is the number of the paupers made so directly or indirectly by intemperance. The cost of the whole, was \$245,433 31 cents; nine-tenths of this is \$220,899 92 cents. This is the cost of pauperism produced by intemperance. This sum divided by the 54 counties, gives \$4,090 55 cents to each. Divided by the number of towns in the State, the cost to each town will be \$239 12 cents.—This has been the actual cost of pauperism to each town, on an average; pauperism, too, occasioned by the use of spirit drink. And it should be remembered that this is only one item of the expense; the cost of the liquor drunk, the loss of time, of property, and the expense of medical attendance, a most appalling picture, even in these days of temperance. Temperance Societies aim to save the whole of these expenses, and thus add so much to the resources of these communities.

[Hartley's Researches.]

when the monumental epitaph has become illegible, and no more bears its testimony to the name and example of former generations, will does the close array of dark and mournfulypress trees present impressive information of the multitudes interred beneath them. That the same race in Turkey really does "fade away and perish, beneath the eye of the observer," may be further evidenced by the circumstance, that Constantinople is supposed to have diminished its population by 300,000, since the year 1812.

But the astonishing loss of population, which those parts of the world have sustained since ancient times, is still more affecting. I have wandered amidst the ruins of Ephesus; and I had ocular and auricular demonstration, that where once assembled thousands exclaimed, Great is Diana of the Ephesians, now the eagle, yells, the jackal moans, the echoes of Mount Prius and Mount Corvus no longer reply to the voice of man. I have stood on the Hill of Laodice, and I found it without a single resident inhabitant. There was, indeed, an inferiority in its desolations to those of Babylon. Of Babylon it was predicted (Isaiah xiii. 20.) The Ardon shall not pitch tent there. At Laodicea, the Turcoman had pitched his migratory tent in the area of its ancient amphitheatre; but I saw neither church nor temple, mosque nor minaret, nor a single permanent abode.

I paid a visit to the city of Colosse—if that, indeed, may be called a visit, which left us in some degree of uncertainty whether we had really descended its ramparts. Colosse has become doubly desolate, its remains are more frequently visited. Many a harvest has been reaped, where Epaphras and Archippus labored. The vine has long populated its fruits, where the ancient Christians of Colosse lived and died; and the leaves of the forest have for ages been strown upon their graves. The Turks, and even the Greeks who reap the harvest and who prune the vine where Colosse once stood, have scarcely an idea that a Christian Church ever existed there, or that so large a population is there represented in death.

How total is the work of demolition and depopulation in those regions, is evident from the fact, that the site of many ancient cities is still unknown. It was owing to the exertions of the Rev. F. Arundell, my fellow-traveller in Asia, that the remains of Apamea and Sagalassus were brought to light; and there are still cities mentioned in the Acts of the Apostles which have clung to research. Where is Antioch of Pisidia? Where are Lystra and Derbe, cities of Lycaonia? Where is Perga of Pamphylia? We sought for Antioch, on our journey through Pisidia; but its place, an old town, and laying the foundation of a reputation which, by and by, will rank him among our illustrious men.

ADVANCE OF LIBERAL SENTIMENTS.—The London Metropolitan for May, in an article on the changes and actual state of public opinion in England, deduces argument from the relative circulation of the Whig and Tory papers. The fact as to circulation easily and accurately obtained from the Stamp Office. The result is, that in 1821, when Ultraism was in its "palmy state," its journals circulated 3,215,702 news-papers annually; in 1831 the number had diminished 1,620,127, leaving little more than 2,000,000. In 1821 the Liberals circulated 7,277,000; in the year 1831, there had been an increase of 5,573,000, making a total in circulation on the Liberal side of 12,800,981; or six times as many as those of the other party. In twenty years more, at this rate, the Anti-Liberal journals will be extinct.

SAVINGS FOR FARMERS.

Sloth, like rust, consumes faster than the labor wears, whilst the key is always right.

Dost thou love life? Then do not squander time, for that is the staff life is made of.

The sleeping fox catches no poultry.

He that rises late must trot all day, and shall scarce overtake his business at night.

H—lives upon hope, will die fainting; industry need not wish.

There are no gains without pains.

At the working man's house hunger looks but never enters.

Plough deep while sluggards sleep.

And you must have corn to sell or keep.

One to-day is worth two tomorrow.

Handle your tools without mittens; as a cat in gloves comes no mice.

He that by the plough would thrive,

Himself must either hold or drive.

Pride that is dead will not live again.

He that rises late must trot all day, and shall scarce overtake his business at night.

A little neglect may breed great mischief; for want of a nail the shoe was lost, for want of a shoe the horse was lost, and for want of horse the rider was lost.

A fat kitchen makes a lean will.

If you would be rich, think of saving as well as getting.

What maintains one vice would bring up two children.

Beware of little expenses: a small leak will sink a great ship.

If you would know the want of money, go and try to borrow some: for he that goes a borrowing goes a sorrowing.

Pride is as loud a beggar as wretched, and a great deal more saucy.

Pride breakfasted with plenty, dined with poverty and supped with infamy.

Riding robes on debt's back.

It is hard for an empty bag to stand upright.

Creditors have better memories than debtors.

For age and want save while you may.

No morning's sun lasts so long.

Rather go to bed supperless than rise in debt.

If you do not head reason, she will surely rap your knuckles.—Dr. Franklin.

[N. Y. Observer.]

TEMPERANCE.—Count Edward Rzozynski has presented to the city of Pozen his library of 20,000 volumes, collected at great expense, and which is particularly rich in Polish and French literature.—He has also given his new and magnificent palace, the facade of which is adorned with 24 Corinthian pillars, and four pilasters of cast iron, in which the library was deposited, and which is said to have cost \$80,000. To this he has added \$22,000 in money.

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